

Wednesday Sept. 4, 1963

Excerpt of the last question and answer of this group:

In answer to Suzie Bartel: How to give, how to love.

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Suzie Bartel - In general, one believes that when one does things for other people it is because one is doing it for other people and not eventually to have something returned to oneself or to receive something of equal value. And then there comes a time when perhaps against ones wish or against ones sense of values of perhaps what is correct, one finds oneself expecting or waiting for something in return.

Mr. Nyland: All kinds of things can happen. All kinds of things are mixtures of all kinds of other things. It changes. You can say I start out with certain things undoubtedly in a selfish way because it has been taught. The same way as when I give something to, a child and the child is being taught to say thank you, whereas a child, by its own nature, does not want to say it. In a general way, you can say, "Anything that is given should not be thanked for." It should be given exactly the same way as you do not pray for the fact that you can breathe. Fortunately there is enough of it. When things become a little rare, then you have to say thank you.

So now, when I wish to give something and I wish to give it, it is a question how much of that is there? Is it rare? Is it something that belongs to me? Is it something that I can part with? Is it something that I really want to give away from me so that I do without? All of these factors enter into anything that you wish to give. Then what enters is: How much do I understand the suffering of someone else? Do I really, when I give, give something for the benefit of that person? Or do I give it because I think that person ought to receive it? Do I base my gift on that what I know and do I wish to share because I hope

that the other person will be like I am and also be joyful when they receive it? When I give, do I understand the person I give it to in such a way that I know that it is for that person, at that time, the correct thing to have? Do I then give without any strings? Do I give it because I wish to give? And again, it is enough? Do I understand that the fact that I have given can be the satisfaction of the gift, and that it becomes independent of anything, anything that I should receive?

But I do not do that. I always have a little bit of something, 'you never can tell.' I always believe that if I do you never can tell how so and so can help me afterwards, a little bit. You know how Gurdjieff talks about the uncle; to give something because the uncle is in a good way and maybe some business might be turned in my direction so that I can - ? Why do I bring a box of candy when I go out to a party? Because I am sure there will be some candy that I can eat. All kinds of things. It is a mixture.

What is ideal? What is really ideal? I have something I want to share. It has a meaning for me. It is something that belongs to my life. It is something that is part of me; that is, if I do not have it, I would miss it. I will miss it if I give it away. Therefore, whatever I give, either I will know that I will miss it and I am willing to miss it, or that again I can produce it for myself since I have given away what I have. There are these two possibilities.

Sometimes certain things cannot be made any more. They happen once. It is unfortunate sometimes in life that there is something that will never exist again. If it happens to be in my possession at that time, and I give it away, I cannot live in a hope that I ever will put another something in its place. It will be constantly for me as if there is a

hollow or something that I cannot replace. For instance I have a son and he goes to the war and he dies. I know very well if I give my son for my fatherland and he dies I cannot replace him. It is a fact I must -?. To a certain extent, whatever I have of family, I cannot replace. It is there. When it is gone, it is gone. To the same way, a certain form of energy I have, at the same time when I have it there is a quantity of it. I have to watch myself very well- how will I spend it.

So, let's say it is something of value. Now the other side. For whom? What do I wish for that person? Is that what I have and my relation to it, is that the same as what the other person would understand or also would wish? Or would it be good for the other person to receive it in that way? Could the other person look at it in the same way that I look at it? And could I therefore, in giving it to someone hope that it will be appreciated as a pearl? Or do I give it, as sometimes happens for someone who is not appreciative; who puts it-? who is hypocritical and says "How beautiful" and it is in the corner the next day and never used. And then I, having been responsible for having created a certain condition in which the other person was exposed to something that was beautiful for me and was not for them; and have I done damage to the totality of beauty, to the totality of something sacred or that what exists in the world which for me was the ultra? that what is for me the ultra; what I wish and I really want to give it because it has some meaning.

Sometimes, I myself, being what I am, I give to what I wish to become. When I have a birthday, my whole life is culminated in the birthday. And the birthday is a day of conversion. And I make that what I now have of myself a gift to the future. I present myself with a present. And I say to myself, "Here I am." I am willing to sacrifice

that what I now have for the future by simply basing that what is my future life on that what I am now.

It is not idle talk and it is not something that I do easily. It is something that I want to consider in all the different possibilities so that-? But when I once understand where that gift of mine would be ~~represented~~ placed and I know that the person who receives it will receive it in that way and I also know, knowing the circumstances under which such a person lives, that that is the right kind of gift which will not do any harm, then, I give because I know it is in the proper place. And the fact of knowing it is in the proper place is the satisfaction for me in giving.

How can I understand other people to know what they need? Only when I know what I need. When I know what I am, I will still have a chance. It is not necessary that I-? But at least I know I have the possibility of knowing what someone else needs because if they are awake, they could see it. And the fact that I, when I am awake and know what I need will include the possibility of understanding someone else when they are awake. My gift is then given from my own state of awareness, that what I give will carry over the possibility of helping them to wake up. This is the supreme gift. It is as if the state ⁱⁿ in which one is aware oneself, realizing that what one has and as if one could part with practically anything that one has because one is aware, at such a time one could even be selective and select the most precious. And that what is then precious I endow with an awareness, wishing it to be appreciated in that way and create, in that kind of condition, again that what belongs to it as an awareness state for the person who receives it. This is love.

If I understand this, that if I love that way, then I will know that in giving I will never wish a return but I will provide the other person with a state in which they again could love me. And logically they would love me because I was instrumental in making them really love. You understand?

It is complicated and it has all kinds of factors in it. And gradually as one starts to sift away and to slough off one little factor and another and another, out of that a certain form of purity starts to remain. It is as if in giving there is an awful lot of dross and the purity of gold only comes when it is molten; when it comes so the surface that when I brush it away that gradually and finally that what is real gold starts to shine and glitter. Then I know it is that. But it is this ability first to fuse, first to subject it to heat, to allow that what wrong in any kind of a gift to be raked off until finally the purity and sanctity of that what I wish-?-. Then I can be sure. It is as if God is -? good luck.